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SELECTIONS

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of the 80th Legion and the

FROM THE

VERNACULAR NEWSPAPERS

of the 80th Legion and the

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

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CENTRAL PROVINCES,

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Received from the 26th of Jany. to the 3rd of Feb., 1869.

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The *Moofeed-ool-Anam*, of the 21st of January, furnishes Cabul intelligence which has already appeared. Abdool Rhyman Khan is said to have "gone from Bameean towards Saikabad with his army, for the purpose of making peace with Ameer Shere Ali, and on this account Azeem Khan has left him; the Ameer Shere Ali has refused to accept the terms of peace, and now preparations are making by Abdool Rhyman Khan to take possession of Guznee: he had a fight lately with Shere Ali's forces, but was defeated."

Reference is made to the rebels in China, and their determination to murder foreigners. It is added that in one house there were women and children; the former being in some way wounded, the "Consul-General to the Queen of England has sent a force to protect those who were so treated, and to punish the rebels, so that the disturbance has been quelled;" &c., &c.

The State of Rewan comes in for notice. It is said to be still in great confusion through mismanagement, and this state of things is spreading. "The arrangements of Rajah Dinkur Rao are said to be good, but even these are not to be trusted." The writer adds, that if all this be true, Colonel Meade, who

is a great Political Officer, with great experience and efficiency, will set to work, and put a stop to all this misrule.

An affray is noticed as having taken place between the *sipâhees* of the 30th Regiment, N. I., at Jhelum, and the police; in which the Tehseeldar and the Kotwal were received with blows, &c. They then went to the Commanding Officer and complained, upon which an order was issued that no *sipâhees* should go into the bazar without a pass.

The *Rahnoomai Punjab*, of the 22nd of January, opens with a lecture by the Tehseeldar of Sealkote. The lecturer complains of the apathy of his countrymen displayed towards their children,—how they are neglected by their parents; whereas they ought to be cared for and loved as blessings of this world; &c., &c.

The *Allygurh Institute Gazette*, of the 22nd of January, after republishing the order by the Lieutenant-Governor, North-Western Provinces, concerning the arrival of Lord Mayo, proclamations, &c., &c., publishes extract from G. O. No. 616, dated 16th October, 1868, from the Officiating Secretary to the Government of India to the Secretary to the Government of the North-Western Provinces, with reference to the wording of G. O. No. 2583, dated 20th July, 1867, of the Government of India, concerning the non-intention to make Government support conditional on the *spontaneous* impulse of the people in favour of female education; &c., &c.

The proceedings of the Coel Municipal Committee, at their meeting held on the 9th of December, 1868, are then noticed: they are of no importance to Government.

The *Punjabee Ukhbar*, of the 22nd of January, opens with an article by Pundit Bishesur Nath, member of the Delhi Society, upon the prevention of famine. The writer says, that as the subject is not without its advantages, he wishes to impress upon the public mind that "grain is life to all, therefore it is incumbent on the Government to keep an article so

valuable in its own possession, and under its own control; because it is a sacred duty of the Government to protect its dependents; and when the grain is out of the hands of the Government, how can the Government look after it, and protect the people? It is clear that when grain falls into the hands of brokers and dealers, these people care nothing about the distress or even death of the starving poor; their only care is how they can profit by it: but with Government there is always a thought concerning the wants and requirements of the poor; and this cannot be until the Government takes the power into its own hands. There is no Government law which prevents the Government from interfering with the grain-dealers; and if the Government would keep its own store of grain, it would have the power to sell at its own price to the poor in times of scarcity. Then, again, according to ancient books on rules and regulations, or *Shasters*, there was always a custom termed *batâi*, or division of the crops; the *hâkim* (rulers) of the country used to have this done; and it is only right now that the rulers take 12 or 14 annas in cash in the rupee, and the balance in grain during the season; in which case should rain fail, or delay in falling, there will not be the fear of grain selling at eight seers per rupee, to prey on the people's minds;" &c., &c. "Again, the Government supplies grain to those who are starving, but can only do so to those who go about begging; while those who are respectable, but poor, who cannot beg, but die in secret of want of common necessities, have no provision made for them. This cannot be done as an act of charity; but had the Government its own granaries, and sold at a settled or fixed rate of sixteen seers per rupee, there would be suitable provision for all, as the poor but respectable ones would be able to purchase at that rate; and the Government would not lose by it. Should the Government have an idea that this would be like carrying on a trade in grain, it should be remembered that it trades in other ways—like the Bank of Bengal, for instance, where the Government money is kept; in this the benefit is only confer-

red upon a few, while if for the sake of many the Government would store some grain upon the terms we allude to, all would benefit by it, and Government would get the credit of doing so kind an act. But now the world thinks that the Government only looks to its own benefits, and trades in various ways; why not therefore in grain? Again, those who consider that the grain trade involves trouble and liabilities, may understand that when grain belonging to Government is placed in charge of Tehseeldars, who are made responsible for it, what fear can there be. It will be only a sort of banking business, as when grain is sold, money laid out returns again; and in all this the Government cannot sustain loss. Unless such an arrangement as that above suggested takes place, the respectable classes of poor cannot exist."

Allusion is made to the trade in slaves carried on at Cutch, which the wealthy merchants of Zanzibar, &c., are said to encourage. Orders have been passed by the British Government on this subject.

The *Lawrence Gazette*, of the 23rd of January, does not contain any news of importance; the reduction of freight on grain travelling by railway, by order of Government, is noticed.

The *Koh-i-Noor*, of the 23rd of January, does not require particular notice.

The *Benares Gazette*, of the 25th of January, publishes the following:—"We have lately made it known that the general opinion is in favour of religion being introduced in to English schools, and this the respectable classes say is the reason why they do not send their children to Government schools. On this subject we have already given our opinion; but now, finding an opportunity, we do so again; viz., that wherever there is this kind of interference, there is no improvement. It appears that in the North-Western Provinces there is an innate feeling of ambition displayed, and this is looked upon

as, if conformable to all work,* the result will show ; but in reality there is great difficulty in this respect, because the people of this country are, generally speaking, indifferent to improvement in education, and especially in the ranks of the respectable classes this is observable ;" &c., &c. The writer adds, that "if this were looked into, it would be found remarkable how few of the better classes of children are well educated ; in fact, the proportion is about one in ten of the better classes in comparison to the poorer ; and, leaving Bengalee children out of the question, perhaps four or five have passed the B. A., in which perhaps one or two of the better classes may be found : the poorer classes have not time to learn. Enough ; they number very few. Taking Benares, for instance, we point out how few children of the better class are educated, in comparison to the poorer class. If it be said that the better classes do not approve of their children being taught at Government schools, why did they send them to such schools in the first instance ? Again, if in the English and Persian character there are objections on religious grounds, then, we ask, what have they acquired in the Sanscrit language ? Or if the written orders concerning religion only refer to the Persian language, why do they not learn the English, which is not forbidden ? whereas Sanscrit, which is a command, they do not care at all to learn. The real truth is, that those whose ancestors are educated men, only those appreciate learning and teach their children."

Under the heading "Jummoo," it is said that an Affghan arrived at the Durbar of the Maharajah of Cashmere, and gave himself out as a Vakeel (Agent) of the Ameer Shere Ali, handing a letter from that Chief to the Maharajah. In the letter was written :—"Your ancestors and mine always preserved a friendly feeling between them ; therefore, looking upon you as an old friend, I ask your advice concerning the desire of the English to see me at Peshawur. Shall I go or not ? may it not be that some base villainy is contemplated, and I be made to regret the step I have taken ?" The Maha-

rajah took no notice of it, returned the letter, and had the messenger shown out of the Durbar. It is further said that some Russians went to Jummoo for the purpose of buying wood ; these the Maharajah had also turned out. It is also said that some Cashmerees complained to the Commissioner of Lahore that the Agents of the Maharajah of Jummoo had imprisoned their men, and that they are very harshly treated ; "therefore the Government should have them set free, or they will die." The Commissioner replied to the effect that they should apply to the Lieutenant-Governor, and then something may be done. "Let us see what the Lieutenant-Governor will do in this case."

The *Gwalior Gazette*, of the 10th of January, does not contain anything requiring particular notice. English papers are quoted, to the effect that the Emperor of Russia has ordered four men out of every thousand to be entertained for service.

The *Rohilkund Ukhbar*, of the 23rd of January, quotes a correspondent at Goojerat to the effect that when the Lieutenant-Governor paid a visit to *Jubillian Majian*—the pillars which were erected in memory of the fight between the British troops and Shere Singh, the name of them being *Kutl-gurh*—His Honor examined the pillars minutely, became silent for a while, and, guided by his usual habits of mercy and kindness, said that the name was not good, and that it should be discontinued ; &c., &c.

Under the heading "Moradabad," the following appears :—
 "The mismanagement of this place has reached its climax. Imam-ood-Deen Ahmed Khan, a minor, son of Mujeed-ood-Deen Ahmed Khan (or Mujjoo Khan, deceased), is on one side ; the mother and uncle of the minor on the other. It is true the authorities looked after the interests of this State, because those Chiefs who were the guardians have borrowed on their own account to such an extent, as to render the repayment of

the money a serious matter; and the minor is in such a helpless state, that he can scarcely obtain food and raiment; and as to educating him, nobody thinks of it. It is a pity that the heir of such a Chief should be so neglected, while those who even in their dreams have never seen an estate, should take possession of this one, and live in ease and luxury; making over the income of it to bad women and their lovers without any heart."

The writer refers to some person who went to the Durbar of the Lieutenant-Governor at Bareilly, and gave out that he had been presented with a *khillut*, &c., all of which was false, and the deception was discovered; &c., &c.; so that instead of his receiving dignity by it, he became lowered in their estimation.

The *Mujm-ool Bharain*, of the 23rd of January, after extracts from other papers, mentions that the Maharajah Ram Singh, Chief of Jeypore, has attached the property of Thakoor Mungul Singh, of Joudkaree, which used to pay Rs. 20,000, and has moreover imprisoned the owner: it is said that the Thakoor will lay his case before the English Government.

It is also said that the ill-feeling which has existed for some time between the Maharajahs of Jeypore and Ulwur is likely to be soon at an end, in consequence of the Rana Prithee Singh Rao Rana of Julwar, father-in-law of the Ulwur Chief, being a great friend of the Jeypore Durbar; and who has sent some very valuable jewels as presents to the Maharajah, which have been accepted with great pleasure. The writer adds, that it will be a good thing if this ill-feeling between these States is put a stop to.

The *Kaleid Ummed*, of the 23rd of January, does not require particular notice.

The *Karnama Hind*, of the 25th of January, publishes the following, under the heading "Lucknow News." "Since the *goras* (European soldiers) in their vice have troubled two or three people, they have cast a great deal of terror in the hearts of the cowardly people. A *bunneeah* was coming along the

Cawnpore road in a *bylee* (bullock-cart), when these soldiers attacked him, perhaps under the impression that a bad woman was in the cart; but finding themselves mistaken, they pulled the man from the cart, ill-treated him, and after robbing him of all he possessed, the man wished to complain; but was prevented by his friends from going into Court, they telling him that he would only be made a laughing-stock of. But the Magistrate has written to the General in this case, and it is to be seen whether the General will do something."

The *Julwatoor*, of the 25th of January, the *Muir Gazette*, of the same date, the *Gwalior Gazette*, of the 17th, and the *Sholatoor*, of the 26th of January, do not require particular notice. The latter paper, after extracts from other papers—the departure of Sir John Lawrence included—alludes to the Suraogees at Rewaree having taken out the car of the idol Parus Nath, against orders; a disturbance being consequently created, and some lives lost. The writer says that this was quite against rule, but somehow or other it has by some strange arrangement been done.

The *Nusseem Jounpoor*, of the 26th of January, the *Ukmiol Ukhbar*, of the 27th, and the *Sadiqool Ukhbar*, of the 23rd, do not contain anything requiring particular notice.

The *Oudh Ukhbar*, of the 26th of January, notices the orders of the High Court, Calcutta, with reference to the admission of barristers as Judges, &c. After which, under the heading "Recommendation," it is observed, that the Government even now gives presents and rewards for good conduct during the Mutiny. "There are still several who have not been rewarded, and we therefore mention it in order that we may be the means of bringing them forward as objects for reward."

Under the heading "Loharrow," it is said that "the rulers of this place were formerly great tyrants, so much so, indeed, that people were lucky if the roofs of their houses were safe; but that the present Nawab is a just and merciful protector of the poor. Just now the country, owing to want of rain, is in a bad way;

but it is the Nawab's wish that such arrangements be made as will protect his dependents from tyranny, and the Government revenue be paid without difficulty. The Mirza Allah-ood-Deen, eldest son of the Nawab, is a very sensible man, and most worthy of the management which has fallen on him."

The writer mentions with regret that there are a "great number of Europeans in Lucknow without employment, and without any chance of their obtaining any. These people are said to be in great distress even for bread to eat, and it has become necessary for the Government to do something for them, because the members of Government are of the same caste, and caste always leans to caste; it is therefore a pity that these people should be in need to that extent."

The *Nujm-ool Ukhbar*, of the 27th of January, after extracts from other papers, directs attention to the fact that the money and arms supplied by Sir John Lawrence to Ameer Shere Ali is given in order that he may get up his army, and prevent the invasion of the Russians. "This is a great thing, and praiseworthy on the part of Sir John; for in the Ameer's army such weapons were not to be found, and now that army will be efficiently armed."

The *Moofeed-ool Anam*, of the 28th of January, after extracts from English papers, &c., refers to the State of Burmah, as follows:—"If the words of the King have no strength in them, they are certainly not bridled. A short time ago, the King said to one of the missionaries that it was customary to allow the people to act freely in regard to religion, and that he is an advocate for freedom in religion. That if his son himself should embrace another creed, or become a Christian, he (the King), would not turn from him; nor would he grieve over it in any way. Still, after all this statement on the part of the King, he allowed a person of rank to be cruelly put to death by servants of the State for changing his creed, and said nothing to them."

The *Akbar Naiyar Ukhbar*, of the 28th of January, and the *Gordoo Dehli Gazette*, of the 30th, do not require particular notice. The latter paper notices the arrival of Colonel Keatinge at Jodhpoor, where he has requested the Maharajah to establish a Council of five Sirdars, under whose control the affairs of the State will be. "The claims of the servants are to be settled at once; the Thakoors, who are displeased with the Maharajah, are being arranged with; and there is no doubt that Colonels Keatinge and Burrows have exerted themselves greatly for the good of the State, and the Government will not now have any necessity to send a force out there. It is hoped that these good arrangements will answer every purpose."

The *Meerut Gazette*, of the 30th of January, does not require particular notice.

The *Dubduba Secundree*, of the 26th of January, after reprints, notices that a post-office has been established at Bijawar since the month of November; but that the Rajah having some objection to it, gave a good deal of annoyance to the Dâk Munshee; then sent in a complaint against it to the Political Agent; and finally set up a post-office on his own account, and informed the Political Agent that he had done so, as the Government establishment was not beneficial. On this, the Sahib Agent, looking upon the thing as altogether a wrong idea of the Maharajah, placed two *sipâhees* over it, and ordered that the Maharajah should not do this kind of thing, and that he must not interfere with the orders of Government. The writer says, that "the Government post-office could not have affected the Rajah in any way injurious to him, and that it is not known why he raised objections to it. But perhaps it was fear of the Munshee sending a report of the Rajah's doings to the Political Agent."

The same paper of the 23rd of January, after extracts from English papers, under the heading "Chuthapoor," mentions that a Thakoor, named Jet Singh, uncle of the Maharajah, accidentally killed a man, and then had the body burned in the jungle.

Enquiry into this case is called for. It is also said that the Maharajah of Bijawar has arrived at Ohuthapoor, for an interview with the Political Agent, in order to endeavour to prevent the Political Agent from establishing a post-office in his territory.

The *Malwa Ukhbar*, of the 27th of January, the *Ukhbar Alum*, of the 28th, the *Allygurh Institute Gazette*, of the 29th, the *Zea-ool Ukhbar*, of the 1st February, and the *Ukhbar Unjumun*, of the 30th of January, do not require particular notice. The *Allygurh Institute Gazette* notices the seasonable showers of rain in the North-Western Provinces, but is mainly occupied with an account of the speeches made at the farewell dinner given to Sir John Lawrence.

The *Murdhurmint*, of the 25th of January, after extracts, notices the death of Guain Chunder Jee, a *fakeer* of Joudpoor. The following then appears:—"It is said that the Maharajah has accepted the advice of the *burra Sahib* concerning the rule of his country, and has ordered the Council proposed;" &c., &c.

The *Ukhbar Benares*, of the 28th of February, after extracts, notices the orders passed "by the kind and merciful Government concerning the poor and famine-stricken population, and returns thanks for them to the Government; especially concerning that order which rules that the expenses of those who have been driven away by famine shall be defrayed from the charity funds, or from the district treasuries, to enable them to return to their homes."

Under the heading "Bareilly," the writer expresses regret that after pardoning Madho Rao,* made him over to the care of Bal Krishen Unna Sahib (a well-wisher.) It is said that he (Madho Rao,) became well educated, and "Unna Sahib gave up the work, and the Government made it over to Madho Rao. Now the good works of Madho Rao are well known; it is known to all that he keeps two women of Lucknow, and partakes of all the vices the companionship of the *Gooroo*

Sahib, as well as all that goes on in his Durbar, invest him with, which are so bad that to hear of them is enough; the pen refuses to write them. If this kind of work continues, the Government will have to interfere, and the reward will be that Madho Rao will be taken care of in some fort, or go to the eastward."

The following vernacular newspapers have been examined in this Report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1869.	1869.
1	<i>Moofeed-ool Anam</i> , ...	Futtehgurh, ...	Jany. 21st	Jany. 26th
2	<i>Rahnoomai Punjab</i> , ...	Sealkote, ...	" 22nd	" 26th
3	<i>Allygurh Institute Gazette</i> , ...	Allygurh, ...	" 22nd	" 26th
4	<i>Punjabee Ukhbar</i> , ...	Lahore, ...	" 22nd	" 26th
5	<i>Lawrence Gazette</i> , ...	Meerut, ...	" 23rd	" 26th
6	<i>Koh-i-Noor</i> , ...	Lahore, ...	" 23rd	" 26th
7	<i>Benares Gazette</i> , ...	Benares, ...	" 25th	" 26th
8	<i>Gwalior Gazette</i> , ...	Gwalior, ...	" 10th	" 27th
9	<i>Rohilkund Ukhbar</i> , ...	Moradabad, ...	" 23rd	" 27th
10	<i>Mujm-ool Bharain</i> , ...	Loodiana, ...	" 23rd	" 28th
11	<i>Kaleid Ummed</i> , ...	Lahore, ...	" 23rd	" 28th
12	<i>Karnama Hind</i> , ...	Lucknow, ...	" 25th	" 28th
13	<i>Julwatoor</i> , ...	Meerut, ...	" 25th	" 28th
14	<i>Muir Gazette</i> , ...	Ditto, ...	" 25th	" 28th
15	<i>Gwalior Gazette</i> , ...	Gwalior, ...	" 17th	" 29th
16	<i>Sholatoor</i> , ...	Cawnpoor, ...	" 26th	" 29th
17	<i>Nusseem Jounpoor</i> , ...	Jounpoor, ...	" 26th	" 29th
18	<i>Ukmil-ool Ukhbar</i> , ...	Delhi, ...	" 27th	" 30th
19	<i>Sadiq-ool Ukhbar</i> , ...	Bhawulpoor, ...	" 23rd	" 31st
20	<i>Oudh Ukhbar</i> , ...	Lucknow, ...	" 26th	" 31st
21	<i>Nujm-ool Ukhbar</i> , ...	Meerut, ...	" 27th	" 31st
22	<i>Moofeed-ool Anam</i> , ...	Futtehgurh, ...	" 28th	" 31st
23	<i>Naiyar Ukhbar</i> , ...	Bijnour, ...	" 28th	" 31st
24	<i>Oordoo Dehli Gazette</i> , ...	Agra, ...	" 30th	" 31st
25	<i>Meerut Gazette</i> , ...	Meerut, ...	" 30th	Feby. 1st
26	<i>Dubduba Sekundree</i> , ...	Rampoor, ...	" 16th	" 1st
27	<i>Ditto</i> , ...	Ditto, ...	" 23rd	" 1st
28	<i>Malwa Ukhbar</i> , ...	Indore, ...	" 27th	" 1st
29	<i>Ukhbar Alum</i> , ...	Meerut, ...	" 28th	" 1st
30	<i>Allygurh Institute Gazette</i> , ...	Allygurh, ...	" 29th	" 2nd
31	<i>Zea-ool Ukhbar</i> , ...	Delhi, ...	Feby. 1st	" 2nd
32	<i>Unjumun Hind</i> , ...	Lucknow, ...	Jany. 30th	" 3rd
33	<i>Murdhurmint (Nagree)</i> , ...	Joudpoor, ...	" 25th	Jany. 31st
34	<i>Ukhbar Benares (Nagree)</i> , ...	Benares, ...	" 28th	Feby. 2nd

(True translation.)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

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DEHLI :

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